

Lonstantme

thought of Arianism, viz., one supreme, eterna omnipotent God, God the Father, and a secondar God, God the Son, God and creature in one, an therefore the better fitted to be intermediary betwee the unapproachable God and fallen humanity. Fc how many long centuries had not the worl believed in demi-gods as it had believed i gods? Arianism, on one side of its characte enabled men to cast a lingering look behind on a outworn creed which had not been wholly gross an which had not been too exacting for human frailt] Moreover, there were many texts in Holy Scriptui which seemed in the most explicit language to co roborate the truth of Arius's teaching. " My Fath< is greater than I," so Christ had Himself said, an the obvious and literal meaning of the words seeme entirely inconsistent with any essential co-equalit of Son and Father. The text, of course, is subje< to another — if more recondite — interpretation, bi the history of religion has shewn that the origin < most sects has been due to people fastening upo individual texts and founding upon them doctrine both great and small.

Again, — and perhaps this was the strongest claii that Arianism could put forward, — it appealed t men's pride and belief in the adequacy of the reason. Mankind has always hungered after a r< ligious system based on reason, founded in reaso] secure against all objectors, something four-squai and solid against all possible assailants. Arianisi claimed to provide such a system, and it unquestioj ably had the greater appearance — at any rate to